

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

*Diligentibus Deum
Omnia Cooperantur
in Bonum : : :*



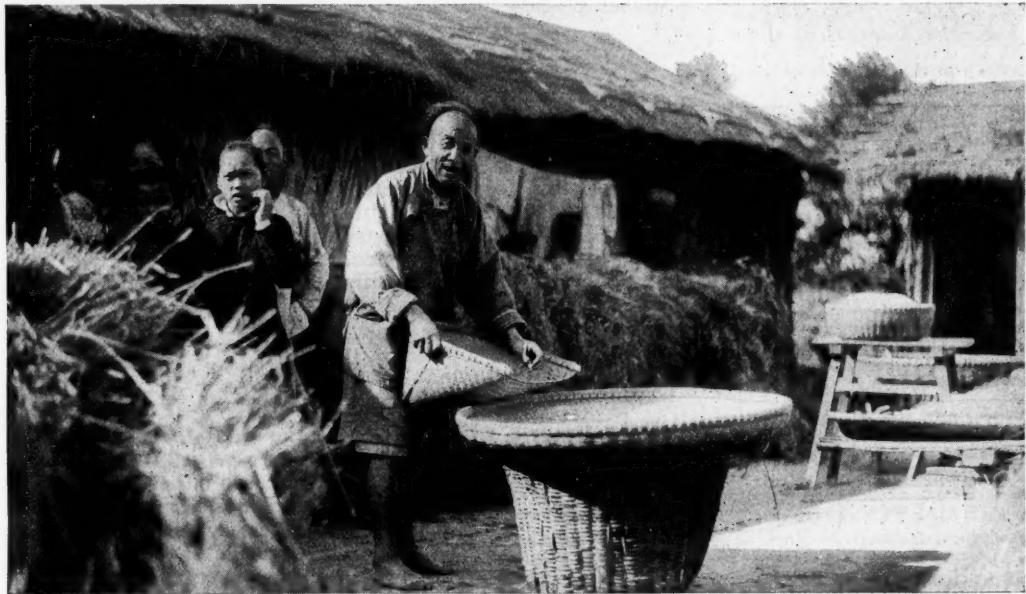
*To Those Who Love
God All Things Work
Together for Good.*

ENTERED AT POST-OFFICE, N. Y., AS SECOND-CLASS MATTER

Volume Fourteen
Number Five

OSSINING P. O., NEW YORK, MAY, 1920

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Twelve Issues Yearly



IN OLD CHINA, WHERE THE WHITENED GRAIN IS GATHERED.

Editorials - - -	98-100	With Fr. Ford - - -	103-105	Knoll Notes - - -	111-112
Diocese of Columbus -	100	Iowa-in-China - - -	106-107	In Chinatown - - -	113
The Home Compound -	101	Epiphanius and Cato -	108	Watching the Returns -	114-115
Reports and Jottings -	102	About Japan - - -	109	Circle Interest - - -	117-118



THE FIELD AFAR

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TERMS

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At Ossining-on-Hudson, N. Y.—

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Maryknoll Preparatory College.
Convent of Our Lady of the
Missions.

On the Pacific Coast—

San Francisco—1911 Van Ness
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Los Angeles—425 So. Boyle Ave.
Seattle—(Address later).

In China, Province of Kwangtung—

District No. 1—Yeungkong.
District No. 2—Kochow.
District No. 3—Tungchan.
District No. 4—Loting.

The American Foreign Mission Seminary.

Approved—by the Council of Archbishops, at Washington, April 27, 1911.

Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

Decree of Praise—granted by Rome, July 15, 1913.

First Preparatory College—established near Scranton, Pa., Sept. 8, 1913.

Procures—opened in San Francisco, Sept. 13, 1917; in Los Angeles, Mar., 1920.

Assignment—to first field (*Yeungkong, China*), April 25, 1918.

Departures—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.



*Holy Spirit, Spirit of Truth,
come into our hearts; give to all
nations the brightness of Thy
light that they may be well-pleasing
to Thee in unity of faith.*

Recall!

The Solemnity of Pentecost falls on May 23. If this notice reaches you in time, kindly join us in a Novena of Thanksgiving for the many gifts of the Holy Ghost to this young Society during the past nine years of its existence. And add a prayer that this light and strength may continue.

* * *

THE Apostolic Letter, *Maximum Illud*, of His Holiness, Pope Benedict XV, is a very important and unusually strong document on the subject of missions and missionaries.

We have as yet seen few references in the publications of this country to some of its most vital points, but already we have evidences from overseas that the inspired words of Our Holy Father are having a telling effect. They make us realize that we have entered upon the great mission era of the Catholic Church.

* * *

BACKED by three hundred million strong, united in closer bonds than any merely human organization can boast of, the Holy Father is setting before our generation as few other Popes

have ever done the mission question—one of the most pressing of our day.

The heart of the question, according to Our Holy Father's view, is the fostering of foreign Mission vocations among our students, and also even among the clergy. To him, parochial bounds do not exist; or, rather, they expand to include the whole parish of Christ, the entire world. Never have pagan countries been more ready for the Faith,—yet facilities are lacking to bring it to them at the present moment. Today the Universal Church is marshalling her forces, and our own America is going to take an important part in the movement. As yet we do not realize the magnitude of the new undertaking,—but after a few years the fruits will appear.

Yielding to none in loyalty to the Holy See, the Church in America is rising in all the strength of her vigorous youth to shoulder her part, and more, if necessary, of this work. Our age is an age of "big things." Recent experiences have acquainted us with the power latent in a body of sixteen million members. Though the work is new to this generation, tremendous opportunities are lying at our feet.

* * *

MAY in South China is hot and humid, but the month is as precious to our missionaries as it is to those of us who stay in the home-land. It is a beautiful work, this propagation of Catholic faith that carries with it the love of the one true God, the

multiplication of tabernacles for both the Real Presence and for the Third Person of the Most Blessed Trinity, and the extension of devotion to our Blessed Mother, the Immaculate Conception. It is the privilege of all Maryknollers and of all who are standing behind Maryknoll to share in this blessed work.



IN these days of self against self, it is pleasant to learn that some of a class too often characterized as greedy are giving fine examples of charity.

We think of two, large employers of labor. One is dividing his profits on a fifty-fifty basis with his employees, to whom he opens his accounts for inspection. The other, in spite of a long and serious battle against difficult conditions of production, recently gave a bonus to each of his employees, who in turn passed on the spirit of kindness by contributing a tithe of the bonus to a Home for Incurables.

Both of these employers, we are proud to say, are practising Catholics.



ROME announces an examination into the Cause of the twenty-two young neophyte-martyrs of Uganda, Africa, converted by the White Fathers in 1886. These black-skinned youths preferred to be burned alive at a slow fire of dried reeds rather than deny their Faith.

This is one answer to the question sometimes asked by well-minded but skeptical inquirers who feel that the moneys expended, not to mention the energies of the missionaries, might be more profitably employed in the Church's warfare at home.

Catholic faith has a philosophy but is not itself a philosophy; it is a supernatural message, and Christ has warned us that God has "hidden these things from the wise and prudent and has revealed them to little ones."



Note the Joan of Arc Burse. It waits for you.



JOAN OF ARC—the world's heroine! Better still, a saint in God's Church!

Like Bernadette of Lourdes, to whom our late revered Fr. Price was so devoted, Joan tended the flocks. And these two virgin shepherdesses of France are now eternally happy in heavenly pastures, "following the Lamb whithersoever He goeth."

Joan of Arc loved Mary's Month, and it was on a beautiful May day that the virgin of Domremy, after receiving the Sacraments, was taken to the market-place at Rouen and burned at the stake. Out of the fire a dove was seen to ascend.

Ask the new saint for some special favor.

THE more we look into the work of European Catholic missionaries, the stronger grows our admiration of their spirit.

We do not refer now to the heroism that has brought forth a legion of martyrs who thirsted to die, under the sword, for Christ and souls; but we think rather of their unaided and often fruitless struggles, borne with patience and almost an excess of charity.

Many Catholics are beginning

to learn that their representatives in the mission field have never been properly maintained.

Imagine a priest trying to live, travel, and extend his missionary activities on a sum ranging from thirty to fifty cents a day. Yet this is the pittance supplied by the principal mission-aid organizations of the Catholic Church.

And some thousands of missionaries have continued at their posts on this small allowance, resigned to inactivity, and content—as if it were an unalterable condition—to keep life in their bodies and faith in their own souls.

This condition can be remedied, but not until old methods and measures, honorably labeled, are set aside, and organization renewed in a truly Catholic spirit. Of this we are convinced: the Catholic body of the United States will respond generously to the call of Our Holy Father and of our own hierarchy for a decent support of missionaries, whatever their nationality.



THE other day we had just laid down two letters, both from missionary bishops, each from a different country, and both with the same cry—"The situation, for lack of funds, is desperate. Can nothing be done?"

Something can be done, of course, but these bishops are well aware that Maryknoll can do little more for them than send some spare intentions occasionally.

And they know, too, that the old *S. P. F.* and *Holy Childhood* cannot give what they have not—and the most they ever have is little, indeed. And as we dropped the letter with a sigh we picked up a New York daily and read:

John D. Rockefeller, Jr., at the head of a party of more than twenty public officials, representative business men and religious leaders, left the Pennsylvania Station early today for a two weeks' tour of the principal cities of the country to present the program of the Interchurch World Movement (to evangelize the world), which he describes as being "a movement of the churches, by the churches, for the churches."

The tour, arranged as a sequel to Mr. Rockefeller's offer to give all of his time for two weeks, is preliminary to the United Simultaneous Financial Campaign of the week of April 25, when the thirty denominations which are co-operating will seek subscriptions of \$336,777,572 from the Protestant population of the United States.

A suggestive and stimulating paragraph! But who that will be moved can bring fruit from it?

* * *

THE Divine Founder of our Faith was persecuted—unto death. He foretold that His Church would also be persecuted.

Today the enemies of our Church still repeat the worn-out and oft-answered objections to the divinity of our Faith. Occasionally more modern calumnies are brought to light. To the Catholic it seems strange that one apparently sound objection to the divinity of the Faith is never proposed.

It is this. The Catholic claims that Our Divine Redeemer founded and commissioned the Catholic Church to "teach all nations,"—and in this work of conversion promised to be with It all days. Now is not Our Divine Savior God Himself, and Omnipotent? Why then, after nineteen long centuries, is only so small a portion of the world Catholic?

How can this seeming objection be answered? We prefer to let our readers imagine for themselves just how they would reply.

However, we suggest one consideration. Man's greatest faculty is the free will. God will not take back this gift by forcing our nature. He invites, He never compels. If so small a part of the world is Christian, and even less is Catholic, is it not because many whom God had "invited" to assist in the work of conversion, in His own work of salvation, have either disregarded the invitation or, if they have at first followed a vocation, afterwards lost their zeal and worked only indifferently?

"God has not forgotten you, but you have forgotten God."

The Preparation.

Six passages have been secured since January for as many Maryknoll priests to leave San Francisco for China in September. The outfit and passage asked for each will be five hundred dollars. If you can help Maryknoll to meet this expense whatever you give will be welcome.

The next group of Maryknollers crossing the Pacific will share the deck of the Nanking with the *World Sunday School Convention*. From the difficulty which we have had in securing accommodations it looks as if the Sunday Schoolers will be very largely in the majority.

By the by, we note that some enterprising Japanese laymen—non-Catholic—have pledged \$150,000 to this convention.

Japanese, Too.

WE have rarely met a missioner from Japan who did not urge us to keep in the heart of Maryknoll a place for the people of that Island Empire, which more, perhaps, than any other country, in our day, needs the leaven of Catholic faith.

When the Superior of Maryknoll left Japan for Korea and China, he had a strong hope that some day, and soon, the young Society which he represented would take its place alongside its European brothers and share with them the trials of that difficult field.

There are strong reasons why American Catholic priests should be in Japan, and Maryknoll has already been encouraged by the Sacred Congregation of Propaganda to prepare for future efforts there.

The Maryknoll Junior is rapidly increasing the number of its readers. A hundred thousand is our present aim, and with such backing as The Field Afar has already secured, we should reach this figure before the end of 1920.

Diocesan Mission-Aid.

THE Diocese of Columbus, Ohio, has established a *Home and Foreign Mission Society*.

The Rt. Rev. Bishop Hartley has decided upon this form of organization as most desirable to secure gratifying and permanent results to Catholic mission activities, and in a pastoral letter he has ordered a branch of this Society to be established in every parish and mission of the diocese.

The declared object of the new Society is

**to aid all needy missions
at home and abroad,**

and we are gratified to remark that the American Foreign Missions are already announced as a beneficiary.

The Rev. P. J. Kilgallon has been appointed by Bishop Hartley as Diocesan Director, and at the close of his first two weeks of labor he had enrolled fifteen thousand members. Fr. Kilgallon will work through promoters and will keep a column of live news in *The Catholic Columbian*.

We call the attention of our Pittsburgh friends to the great kindness of their Diocesan Mission Aid Society.

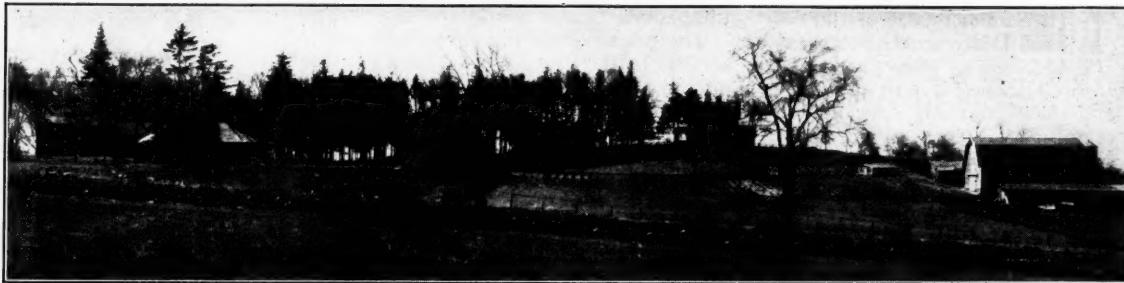
Fr. Danner, Chancellor of the Diocese and Director of the above-named Society, has started a Maryknoll Burse, "to perpetuate the work of the benefactors."

A special card has been printed to spread the movement, and we quote from this card:

In the past we have permitted all our funds to go directly and immediately into the work of aiding the present needs of the missions. Let us also set aside this burse for the education of a student, so that the Diocese of Pittsburgh, which has always been foremost in doing its share in any worthy cause, may be listed as the founder of a perpetual offering to the mission work.

The receipts of the *Catholic Missionary Aid Society* of the Pittsburgh Diocese during its past fiscal year were over \$88,000.00. The expenses of collecting were only \$1,206.68, and the funds were divided between home and foreign missions,—foreign missions receiving \$45,218.17.

The Home Compound—The New Seminary Site Behind the Trees.



St. Peter's and St. Paul's,
both beyond
St. Teresa's and St. Martha's.

Garage
beyond
St. Joseph's.
St. Michael's
and
Wireless Station.

Pro-Seminary
and
Chapel.

The
Green
House.

Barn,
Outhouses and
Chicken Yard.

ST. PAUL'S has shed its coat of scaffolding "and looks the part." It is a dignified pile that has an appearance of having grown out of the ground and of having always been where it now stands.

You will like it,—and if you have given a dollar to it you will be proud of the fact, but sorry that you did not give more.

Strange to say, our one appeal for St. Paul's brought only a small proportion of the entire cost of the structure. Our friends have been good to us, but along other lines than St. Paul's and our central heating-plant. And together, both will stand us a clean one hundred thousand dollars, not including five hundred tons of coal.

You see, we are getting big and need a few big gifts occasionally.

St. Teresa's is beginning to look quite monastic. All its occupants except the postulants have added to their gray habits a coiffed veil, and the chapel, transferred to a larger room, has been fitted with stalls, the gift of one of the community.

Activities are preparing, and in the near future more of these Maryknoll Sisters will be turning their faces toward the westerning sun and taking up their residence on the Pacific Slope.

Of this, more in a later number. Scranton was the first outlet, and now two others are being prepared. And then, some day,

The site of the new Seminary, which will soon be started, is still open to a benefactor. Twenty-five thousand dollars will cover its purchase. The gift can be registered as a memorial.

the much desired opening in the Far East will be found and the stream will be flowing in earnest.

The "wireless" at Maryknoll is an established fact. It's first message was from St. Joseph's to St. Michael's, the short distance of about three hundred feet, and it read:

May American Catholics make use of the wonderful gift of God revealed by science, so as to bring their less fortunate brothers in

pagan lands to the knowledge and love of our Redeemer.

Within a few days, however, our operators were in touch with Arlington, Va., and listening to telephone conversations from the other end of Ossining.

And why the "wireless?"

Because Maryknoll-in-China is road-less and our men are several days apart. We are sure that the wireless will bring them together, and make their work more efficient, at small cost.

For our first wireless foundation we have appropriated two hundred dollars, to be expended by "the Professor." If the appropriation appeals to you, we shall be glad to have you share the expense with our small check-balance.

A Request to Square a Square. That's Square!

□ □ □ □ □ □ □ □ □ □ □ □

When we built St. Peter's, the Field Afar house, it cost only about twenty-five cents a cubic foot; but our two latest, St. Paul's at Ossining and our College at Scranton, came up to the times at forty-five cents per.

□ □ □ □ □ □ □ □ □ □ □ □

If you can help us to square a few cubic feet, we shall be indeed grateful to get forty-five cents, or any multiple thereof. We need it to clear our accounts before we tackle the next big problem, our new Seminary.

□ □ □ □ □ □ □ □ □ □ □ □

Reports and Jottings.

THE annual report of the St. Paul Diocesan Mission Office (*Propagation of the Faith and Holy Childhood*) is most attractive and shows a strong development of mission interest in the great Northwest. The work in St. Paul was begun only a few years ago and the receipts last year were almost \$69,000.

The Right Rev. Bishop Russell announces that the *National Catholic Welfare Council* is inaugurating its *News Service* to Catholic papers. THE FIELD AFAR will rarely have occasion to use this service, but it strongly urges every one of its readers to look for it in some Catholic weekly. The *News Service* will be exact and reliable.

Ossining has recently made an impression on the country through successful radio-phone experiments made by Mr. Robert Gowen, who, with an inexpensive equipment, has talked with Chicago and other cities of the Middle West. The Maryknoll wireless is in touch with Mr. Gowen and is noting his progress with much interest.

Archbishop Rey, of Tokyo, Japan, was present as a guest at the great St. Patrick's Night dinner in New York. That morning he had pontificated in honor of the day's Saint, at the so-called French Church of the Blessed Sacrament Fathers. But all this is quite as it should be: March 17 commemorates the Finding of the Christians in Japan.

I shall have to spend one hundred dollars a month on catechists in this district to "make any fist at all," but it will be money well spent.

—Fr. James E. Walsh,
writing from Kochow to his Superior.

The Duluth Diocese Burse is climbing and it looks as if something even better would follow.

The pupils of all the parochial schools in the diocese have been offered prizes by the Bishop himself for the largest number of subscribers to our *Maryknoll Junior*.

Someone remarked with truth the other day, "*The American Foreign Missions is fortunate in its friends.*"



THE ARCHBISHOP OF TOKYO
AT MARYKNOLL.

In Japan, where I have lived for thirty-eight years, there is a magnificent field for the ardent young American missionaries, even though statistics seem to prove that the empire is a disheartening field of missionary endeavors.—

Archbishop Rey at San Francisco.

The report of mission work among the negroes of the United States emphasizes the fact that "the South has no use for the negro race and this fact makes a negro secular priesthood a practical impossibility." The report adds that a solution might be found if someone would establish

"OBSERVATIONS" at last!

A limited supply—one thousand copies
—of

OBSERVATIONS IN THE ORIENT

By A Maryknoller
has come and will soon be gone.
See page 120.

a religious community of negroes
for negroes.

In our February issue there was an announcement to the effect that a house in New York City would be a welcome gift to Maryknoll.

We need such an establishment—a city Procure—and we could make good use of it in a hundred different ways, but we did not expect the good fortune of having a house presented to us *and it wasn't*. We are still on the lookout for something reasonable, on easy terms, and if you know of such drop us a line, please.

A new school program for the Philippine Islands calls for an expenditure of \$15,000,000 in five years.

One-hundred-and-fifty American school teachers are wanted, including high-school instructors and specialists. Two-year contracts are required and traveling expenses will be paid to Manila. The salary is \$1200 a year, with a 15% bonus. Applications are sent to the Bureau of Insular Affairs, Washington, D. C.

The Cause has been introduced at Rome for the beatification of forty-six servants of God in Korea and Cochin-China. Among these are the names of Just de Bretènieres, and Henry Dorie, both familiar to readers of THE FIELD AFAR. Eight of the forty-six are alumni of the Paris Seminary; sixteen are Koreans; and twenty, all natives, belonged to East Cochin-China.

If you intend to enter Maryknoll—the Seminary or the Preparatory College—write now.

With Fr. Ford.

We have been looking over the journey of Fr. Ford and have set aside the following entries as especially interesting to our readers:



Oct. 12.

HAD long talks today with the three women catechists from Cheungtinam, Taishap and Sashan. Encouraging to find I could understand them better than I had hoped from my attempts with others here—owing to the difference between Cantonese and Yeungkongese.

Some Christians sent me a small pheasant and a huge "polo"—a sort of melon, larger than a watermelon but with a cluster of edible fruit inside, peach-like in taste and size.

The mason finished his work on the house today. I was not prepared to pay him, but we did not come to blows over it; he agreed rather reluctantly to wait a few days till I sent to Canton for it.

Oct. 13—Between classes, spent the day urging the carpenter to finish. I tried the Maryknoll tactics of moving in and shoving him out. We got the dusty old Chinese bed-frames in place. The whole house is clean for the first time this year, or will be when we have finished.

Oct. 14—Housecleaning all day. Cheungtinam Christians sent me two live pheasants. They are too beautifully feathered to kill, but I suppose they'll have to go the way of all bird flesh. I postponed it till we come back from Canton; the catechist will feed them meanwhile.

Oct. 15—Still housecleaning. I have to spread the furniture of one room over three impartially, and I don't know which one later will be assigned to me; it's quite a strain.

Chingshinglan from Cheklung came today. No priest has been near that town (3,000 pop.) in over three years; it is cut off from Yeungkong by frequent raids of bandits. He says there are seven Catholics in the town, but many, whose names he will send later by messenger, want instruction. The Catholics have bought a shop for services. I promised I would try to visit it after Christmas. Cheklung is a half-way post westwards on the road to Tinpak and a very important town geographically in this district. Fr. Shi told me it should later be a center to work from. It is only two days from Yeungkong by boat and overland, in the part of this district I have not yet seen.

Leave tomorrow at six for Canton—then a happy reunion!

Oct. 16—Mass at 5 (11 men and 6 women present). After a hasty breakfast for fear of missing the boat, we sampaied to the "On Chai," which did not leave till 2.30 and then simply floated down the river to its mouth. The steamer draws seven feet of water and there was only six feet in the channel, so we anchored overnight.

Spent a happy day on board, recognized many of the crew and passengers, and had plenty of time for a little meditation. Struck by two lines in Psalm that I've read hundreds of times before: "*Vacate et videte quia Ego sum Deus, exaltabor in gentibus et exaltabor in terra.*" The first result of meditation (*vacate*) is to realize God's plan in creation, so to speak, and the next is to realize the Foreign Mission ideal (*in gentibus et in terra*). The psalms are so full of Mission appeals, it's a wonder to me that more priests are not moved by them to offer themselves. It certainly is the clearest of vocations described in the Scriptures.

Oct. 17—At daybreak the steamer weighed anchor and continued the journey. As a special concession, and in confi-

June will be here before you realize it, and you will be worried about PREMIUM BOOKS. Think of them now, with our special discount, before it is too late.

Mission Books

(PUBLISHED AT MARYKNOLL)	
Thoughts from Modern Mar-	
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An American Missionary (Fr. Judge, S. J., in Alaska).....	.75
Théophane Vénard (in French)	.60
The Martyr of Futuna (Bl. Peter Chanel).....	.75
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	1.00

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Bl. Jean Gabriel Perboyre....	1.00
Christian Daimyos.....	1.85
(All Books Postpaid)	

Address: THE FIELD AFAR OFFICE

dence (which I trust I am not violating now), the purser whispered to me that perhaps we would not arrive tonight, though he boasted that the boat could do the trip in fifteen hours. I resolved yesterday, however, not to mind any delays and I had provided against them with a book, so it is simply a peaceful rest instead of an irksome prison.

Had a pleasant afternoon chatting with my neighbors. There's a great chance for quiet propaganda—we are cooped in a narrow cabin—sixteen of us—with little to talk about, and their minds are soon exhausted. The questions they asked showed intelligent interest. Especially when we passed Sancian Island several remembered my explanations from last time and related them to the rest.

One young man studied me silently all morning and as we came in sight of Sancian he

listened awhile, then told me that his family wanted to study the catechism. They live at Taiho where we have no Christians. Years ago they were prepared for Baptism, but no priest had come since. It will give us a foothold in Taiho (a port reached by every boat going to Kongmoon). I promised to get off and see the family on the return trip.

Oct. 18—No Mass. Landed at Kongmoon at 6.30. Three of our women catechists accompanied me. Never again! Each had three or four small trunks, several tin cans, about fifteen live chickens, besides small bags and umbrellas. It took at least twenty minutes to load the sampan and unload, and we barely caught the Canton boat.

Forgot to mention last night I met the new Customs Officer at Ngaimoon—a Swede from Brooklyn, N. Y., named Neilson. He has a lonely life of it, but likes it here as his married sister lives in a port nearby.

Alone on deck at night makes God very near to us in China, and the plaintive cry, "How shall we sing the song of the Lord in a strange land?" is answered from the silence of our soul where God's word is heard. And He consoles us in the absence of Mass by making the sacrifice of it sweet, and instead of offering Him Himself, we laugh at our empty hands and offer Him ourselves.

At five in the evening arrived at Canton, to find Fr. "James Ed." ahead of me! Oh! how good it was to meet after seven months absence. His face was the most attractive, though not the handsomest, I've seen in months! Had only a word or two with him, as he went to hear Confessions at the Orphanage. He is due to preach tomorrow at Shameen, I to sing High Mass at the Cathedral.

Oct. 19—Sunday. Sang Mass off key and everything else, but I'm so happy I don't care; I did my best.

Père Robert came last night. This morning he gave me a half-hour's walk and talk. Among other things, he urged the building of *Christianities* in groups so they can be visited economically.

Oct. 20—It's Confucius' Birthday and the infernal regions seem to be let loose, to judge from the Chinese music. It played outside my window until 3.30 this morning.

Seven young Salesians just demobilized arrived at dinnertime; this makes thirteen in their Mission. The Italians gave us an enjoyable hour of song in the evening. It was a good chance to compare the two nationalities—seven Italians sat on my right and six French on the left.

Oct. 21—The Italian Salesians left this morning, each strapped to a sensible knapsack. They will have a different dialect than we,—Hakka, not Cantonese. They are Venetians and Milanese.

Fr. Meyer landed in at supper, in better health than ever. We had an informal meeting from nine to twelve!

Oct. 22—A sick call from the hospital for an English-speaking priest was answered by Fr. Walsh.

Oct. 23-25—On Retreat.

Oct. 27—A five hours' boat ride to Fr. Gauthier's Mission, Tai-lung, southwest of Canton. He has "old" Christians. There is a noticeable difference in the increase of devotion and frequent Communion.

Oct. 28—Went to Lunghaan, a large village where Fr. Gauthier has three hundred Christians.

Oct. 29—We took the occasion to have a Missa Cantata, a Requiem; about fifty received Holy Communion.

Oct. 30—Went to Hongkong by train. One of the Canadian Sisters was in the Third Class and



The Maryknoll Pin
(*The Chi-Rho*)
Twenty-five cents apiece.
Six for one dollar.

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

Address: Maryknoll, Ossining, N. Y.

had to stand, so we were happy to invite her into the Second. She had a FIELD AFAR with her. As we reached Hongkong we saw the *Nanking* had docked and we arrived just in time to greet Frs. McShane, O'Shea, and Vogel. It was good to have us six pioneers together again—the first time in four or five years. There's a full understanding of one another among us that removes constraint.

Oct. 31—A whole day of excited talking and shopping!

Nov. 1—At Nazareth for the day. Fr. Tour claimed us as his own and spent his every minute with us. He is jolly and frank and a lover of Maryknoll.

Nov. 2—Fr. Walsh preached at the Cathedral. In the afternoon we pilgrimaged to Fr. Price's grave. Some kind soul had placed a bouquet on it.

Nov. 3—All Souls' Day (transferred). Up at 5.30 and said Masses at 4. We were thirteen priests at the Procure, so the five altars were not too many. We left at 7 for Canton. We were the only Europeans in the Chinese section and had a large portion of the deck to ourselves; the Chinese prefer sleeping in the cabin. We got a good meal—a generous beefsteak, potatoes, and peas, with coffee—for fifty cents.

Are you hesitating about offering your life to the foreign missions? Say a prayer to the Holy Ghost, and be generous. God's arm is strong.

Nov. 4—Quiet days of rest for all but the Superior. We sang a Solemn Mass of Requiem for Fr. Price. In the evening we called at the Canadian Sisters' Foundling Home. They received 6650 infants last year and every one of them went to Heaven.

The three new men went on Retreat after supper.

Nov. 5-18—Spent in shopping, meetings of the brethren and frequent visits to the boat company's office to get information as to the next boat for Kongmoon.

Nov. 18—Fr. Vogel and Fr. Ford left for Yeungkong amid the hidden tears of their brethren,—at least, with their best wishes and prayers for the months of absence.

Nov. 19, 20, and 21, and 22,—On board the several good ships that ply between Canton and Yeungkong. The trip was as usual, though our cabin was smaller, if anything. It was three feet high, but we crawled in and out gracefully, and as Fr. Vogel had brought a game of chess from home, the time passed quickly.

Nov. 23—Dec. 16—Visited three Stations, hired a Yeungkong teacher and a second "boy," and fired six catechists. Received word from three villages that some men in each wanted to be

instructed, but they are too few to send a catechist now. Built a stove for the kitchen and made minor repairs about the house.

Dec. 18—Man from Taishap, whom I thought to be a Christian from his steady attendance at Mass, told me today he would like to go under instruction for Baptism.

Dec. 19—Cook from the Presbyterian Doctor's over today to offer his services to instruct Ahan how to make bread; at last the dreams of months seem to be realized!

Two patients for the "Dispensary;" my quinine is down to two pills, and it's costly.

Catechist reported another young man, a shopkeeper at Taipat, wants to be instructed. Will come to Yeungkong at his own expense for that purpose. He appears to be comfortably situated financially.

The missioner, like his brother in remote parishes of our own country, misses at times the great solemnities of the Church, but Fr. Ford thus points out a compensation:

This will find you in the solemn time of Holy Week, perhaps, but it won't disturb the spirit of recollection to wish you a share in the joy of the Church at her



TWO OF FR. MEYERS' BEST PUPILS, WITH HIS CATECHIST AND PROFESSOR.



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Savior's Rising. I envy you the *Tenebrae* and *Exultet*, but the fervor of our "early Christians" gives a setting to each Feast that takes one back to Apostolic times. It's the first Easter for some, and all have felt a re-birth in our continued presence among them.

Fr. Ford sends this report of spiritual returns:

Jan. 1919 — Jan. 1920.	
Chapels, 6;	stations without chapels.....
Catholics, all told.....	356
Baptisms in 1919.....	148
Adults, 15	
Children of Christians, 20	
Dying babes, 113	
Confessions, Easter Duty.....	83
Additional.....	244
Communions, during the year.....	1,185
Marriages.....	1
Extreme Unction.....	1
Schools—primary—for boys, 12;	
students.....	222
Schools—primary—for girls, 6;	
students.....	49
Catechumens under instruction.....	1,535

From Iowa-in-China.



IN location, size, and appearance of buildings, this mission of Tungchan is much better than Yeung-kong. Its one disadvantage is that the buildings are not as well built as they should be, much dirt having been used in laying the bricks on account of the high price of lime.

The house is three stories high, though the third is a little low and hot when the sun shines on the roof. The rooms are very small, there being a five-and-a-half veranda around the whole house on each of the three floors. The ground floor has hall, refectory, and stairs, the second, two rooms and the stairway. The stairs to the third floor are on the veranda, so that there are three rooms there. The verandas are quite open, and comfortable if there is any wind at all. The whole building is covered with a coat of white plaster, made of lime and bamboo paper beaten together.

The chapel is perhaps a little more than thirty feet wide inside,

and ninety feet long over all, including the sanctuary and the sacristy, which is under the main roof. The altar rail is of brick in somewhat fancy designs, covered with plaster and painted in colors. There is also a fancy border under the roof, and the sanctuary is painted a terra cotta with stencil designs of *fleur-de-lis* and crosses and circles in black, white, and green. The altar is of wood from Sicawei and is in good condition. The roof of the nave is supported by arches and pillars and the finish is white and terra cotta. The windows have colored glass.

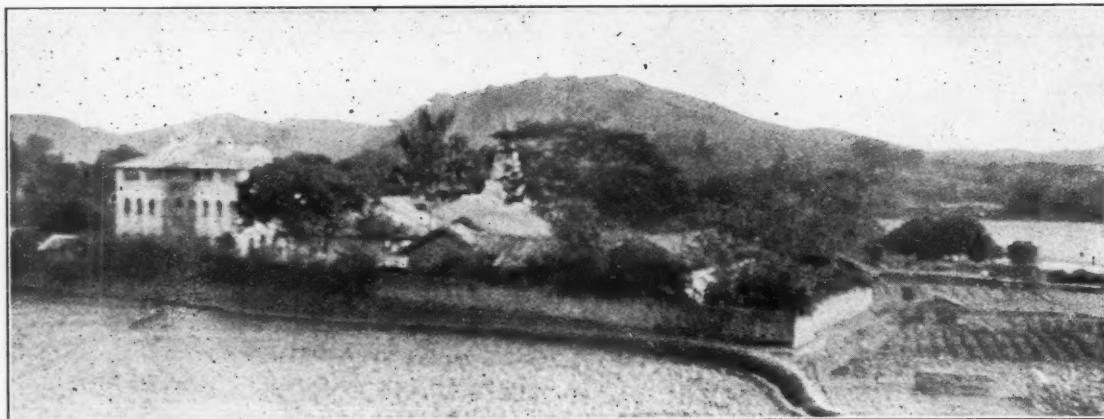
In the rear there is a belfry about fifty feet high, but there is no bell in it. It was built after the rest of the chapel and part of its wall rested on wood-beams. The water found entrance and rotted the beams and the white ants completed the work, with the result that I have had to have the beams taken out and masonry put in their place. The roof, also, is not in good condition, a number of the beams having been rotted or eaten by the ants, and they must be replaced soon.

The chapel is west of the house, and extends considerably beyond it in front. On the opposite side are the kitchen, rooms for the boys, poultry house, and bath-

room, all gathered under one long, low roof. West of the chapel are the old chapel and rooms for the priest, the catechist, etc. These "dwellings" were all built of mud, but with some repairing can be made to serve for a long time yet, as school, and houses for the catechist, the farmer, and the Christians when they come in for the feast days.

The grounds are large. In front of the house is the space between the chapel and the out-buildings, but only ten feet in front of the chapel itself the grounds belong to several owners, one of whom refuses to sell because there is the grave of some ancestor in a neighboring plot and he is afraid that if he sells the foreigners will build something that will destroy his "*fung-shui*," the winds or waters of good luck. However, Fr. Baldit made some sort of arrangement with him that would be possible only here, probably. He bought the trees and two fallen-down mud houses, and there is a rental on the land, "in perpetuum" as near as I can find out, though we may not build on it. This gives us, however, a good open space in front of the chapel.

Still further to the west is the rice field, which pays a rental of



THE MISSION COMPOUND AT TUNGCHAN.

It looks good, and it is not too bad; but again, we happen to know that it is not half so fine as it looks in a photograph.

about sixteen hundred pounds of unhulled rice annually; and across the road that comes into Tungchan from this side on the river bank is the garden plot. There are rice fields to the north also,—not ours, however,—so we have water on three sides of us.

As to humidity I should say that the atmosphere is perhaps a little dryer than at Yeungkong though articles mold here, also. There is not the constant breeze that at Yeungkong makes the heat a little more bearable, but our altitude (probably 700—800 feet) gives a less oppressive atmosphere.

We are right in the midst of the mountains, several of which, a few miles away, run up to probably nearly two thousand feet. All the fields, except, of course, along the larger streams, are in tiny valleys that you could throw a stone across. The roads are not good, being only narrow paths that run, now through the rice fields, now halfway up the sides of the mountains, and are often impassable in rainy weather. There are some trees here, though nothing that looks like a forest, and they are kept cut so close that few are more than twenty or thirty feet high.

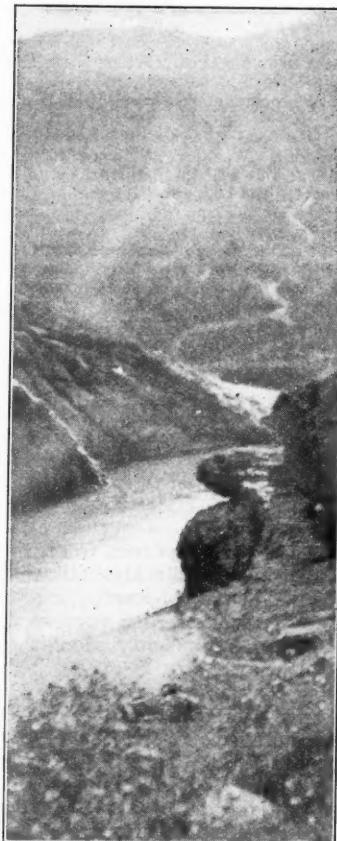
As far as I can learn now, there are about three hundred Christians, scattered among perhaps thirty villages. Only two villages in my district and in the sub-prefecture of Maoming have more than a score, one having perhaps fifty, the other thirty or forty persons. This makes it very hard to give them the consolations of religion or to instruct them. We have visited one community, a family of nearly fifteen persons, which meant a journey, going and returning, of twenty-six miles.

The first days of the new year were taken up with a visit to

Use Maryknoll books for June premiums. A special discount will be given to priests, brothers, and sisters.

the Christians of several villages towards the northeast, where I found the fences of the Lord very badly in need of repair. Many of these families have not been visited since Fr. Baldit left six years ago and it would be too much to expect that they would make extraordinary efforts to see a priest,—at least, not in this stage of their Christianity. So there are many children to baptize, irregular marriages to arrange, and careless ones to be recalled to their duties.

The saddest and most difficult cases, and they are all too many, are those in which a youth in his teens has never been instructed for confession and has contracted an invalid marriage. I hope to be



RESTFUL GLIMPSES ON THE MARYKNOLL MISSION TRAIL.

able to get all of them, if I have to go to their homes and give them a little instruction one by one so that I can validate the marriage. I have asked them to come to the mission for a short period of instruction, but the answer usually is that they haven't the time, or they promise and when the time comes do not show up.

I have been able to get some of the women to come and seven are now here studying. Little by little, with God's grace and the help of our friends, we shall be able to bring in nearly all, or send catechists out to them and so establish Christian families.

The second great need is the instruction of the children. Most of them, even those in their teens, do not know a word of the catechism. One boy, fifteen years of age, had never heard of God, and he was a sample of many. The average Chinaman is not noted for his efficiency or thoroughness, and the parents, in the religious education of their children, are no exception to the rule. The idea that they have an obligation to give their children a religious instruction seems never to have entered the minds of the most of them—that work is for the priest or catechist.

I am beginning a school with the opening of the Chinese year, and I shall send catechists out to those villages which, because of poverty or other reasons, are unable to send their children here. It will be particularly necessary to send out women catechists, as very few fathers would be willing to send their young daughters in to school—"Such a thing has never been heard of!"

The same will apply to many of the boys, also, because often the father is satisfied if one of his sons has a little book-learning, in order to conduct business for the family and give them a little position in the world; as for the others, if they are to follow in the footsteps of their fathers, what need have they of the wisdom of books?

The Catechist.

INTEREST in *catechists* is growing, simply because we are all beginning to know just what a catechist means.

We know now that with catechists, and good ones, the Faith in some lands will spread with remarkable results.

Fr. Walsh of Kochow, at the request of a Pittsburgh Circle,



EPIPHANIUS YIP
Catechist.

has thrown the spotlight on a few for us. Watch:

Epiphanius Yip—Head catechist for the entire mission of Kochow. 35 years of age, married, has three children, one of whom he hopes will be a priest. Lives at the mission always, as his duties keep him there. His mother was an Annamite Catholic woman who migrated here and converted her husband on marrying him. This young man is a clever, well-educated, and finished Chinese gentleman. He is in excellent relations with

the officials and notable people of the district, and has helped much to put the Church here on a plane of dignity where she enjoys the prestige she should. He is an excellent Chinese scholar, and speaks French. Formerly he was paid \$10.00 a month. When I came, I offered him \$15.00, for things are higher now and besides I have more work for him to do, but he declined it, saying that \$10.00 provided for his support, and that he did not care to have any more.

Mary Low—Woman catechist, imported from Canton. 25 years of age, and from an old Christian family. Is married to a Catholic Chinese, who now lives in San Francisco, the son of a Chinese merchant well known to the Catholics there. She lives at the mission, the idea being to have her work up interest among the Christians of Kochow town.

Cato Cheung—A young man of 30 years, married, has two children. At present is teaching the boys' school at Kochow, a sort of parochial school. It is our intention, however, to put him out soon into whatever village needs him most to do direct catechetical work. He is a splendid character, pleasant, and with a medium education.

John Lye—28 years old, married, no children. Was formerly cook for Fr. Mollat, but, being ambitious, he studied doctrine and Chinese characters, so that now he is the equal of any of our catechists. Having always been with Fr. Mollat, he is also the best informed person here in regard to the Christians and affairs of the mission. Though not much on looks, perhaps, he is a pleasant, engaging fellow, and has the entré everywhere in this district. He will be sent to a village soon, but it has not yet been decided which one needs him most.

Clara Yip—I have no picture for her, as she is out now, teaching doctrine at Chetung, a village where we have 40 catechumens. Sister of the head catechist,—about 40 years old,—able, intelligent, and extremely zealous.

An S. O. S. came from the China Maryknollers last fall, calling loudly for *at least fifty catechists*, at an average expense of one hundred eighty dollars a year per.

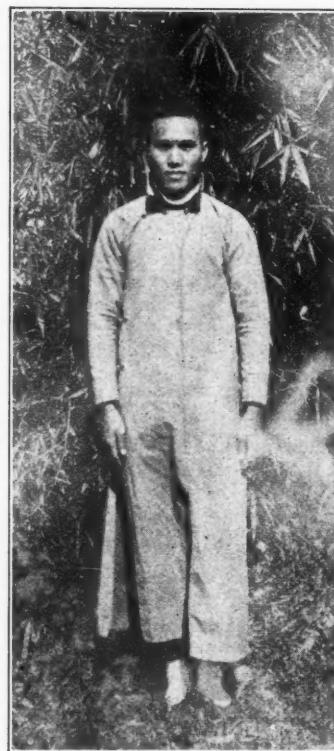
It took our breath away, because there were other wires registering calls just then. But we answered:—

"Count on your mother for thirty—but try to get the other twenty with your own hooks; and may the good God Who watches over all the Maryknolls direct

Maryknoll has many needs but don't forget her sons on the field.

you, or at least send others to us for you, our sons."

Well, since last fall, twenty-eight out of our thirty have come, and it looks as if our friends will yet make it fifty, so that our missionaries will not have to use paper, postage, and time.



CATO CHEUNG
Catechist.

This month we quote from these two among our priest friends:

In thanksgiving for countless blessings received from Our Dear Lord, kindly forward to Fr. James E. Walsh in China the enclosed check.

He wrote of engaging catechists, "with the confidence that money will come for that purpose." How happy I am to be able to help him in this divine work! *I own a hundred and six dollars, and most gladly do I give the hundred to help him bring the Light of Faith to souls dear to Christ but still in the valley of darkness.*

May God bless you all, will be my prayer in the Holy Mass.—*Sacerdos.*

I am enclosing a check for \$44. During the Lent just closed I announced that the collections taken up at the evening services would be devoted to the foreign missions. My parish is a small one and most of the people are farmers for whom the condition of the roads is an important consideration in determining their attendance at evening services. Nevertheless, this amount is more than twice as much as is usually given during Lent. By this plan the church does not lose much, and you are so much the gainer; indeed, I think our church will be the gainer, too, for God will bless it.

I told the people that their offering would be used for the support of a catechist in China. May I ask you to tell me where this—our—catechist will live? My people will be glad to know his name, also, even though they won't be able to pronounce it. I think it will give them a personal interest in him and this interest may be of use later.

I do not know whether this idea of devoting the Lenten collections to this purpose is original or not. If it is original you are welcome to it—perhaps you will be able to get other and larger churches to do likewise. If you mention this in THE FIELD AFAR kindly omit names and say only that the offering comes from the diocese of Buffalo.

We take occasion of this issue to thank our friends for an unusually good Lenten mite-box return.

Our after-Pasch mail was noticeably heavy and the Treasurer's Easter smile lasted for two weeks.

If you wish to support, during one year, one of the Maryknoll missionaries, three hundred dollars will be required.

Our plea to allow Chinese cooks to come to the rescue of cookless pastors brought a remonstrance from two good Irish girls. They asked for a list of vacancies in Catholic rectories, and we were "stumped."

One of the girls reminds us that the word "servant" is a thing of the past,—"helper" or "housekeeper" has taken its place. (We hope that Our Holy Father may still be called by the beautiful title, "Servant of the servants of God.") She adds:

If you would kindly send a list of the priests in need, I'm sure they would prefer a good Catholic girl to a Chinaman any day. State in what cities they live.

About Japan.

F. FAGE of Kobe writes:

Today I had the visit of Mr. A. Ward, Secretary of the Knights of Columbus' War Activities, who is going, with two others, to start some work in Manila for the K. of C. America is going ahead with the work of Catholic propaganda—Banzai!

The mission of Tokyo, under Archbishop Rey, has, outside of the Marianists and Jesuits who teach, only twenty-four European priests, twelve of whom were in Japan at the last report. The Catholic population is 10,836 out of 17,160,335.

The Japanese government is reported as more than fair toward the Jesuit educational work in Tokyo. It permits its own professors and officials to lecture at the Jesuit University, and employs professors from the Jesuit establishment for classes at the Imperial University and elsewhere.

The Japanese Commander Yamamoto, whose strong Catholicity has been remarked wherever he goes, has returned to Japan from his mission to Rome and has been appointed instructor in French to the Crown Prince.

Our correspondent in Japan adds, "The Japanese begin to realize that the Catholic religion is not harmful to education."

The Brothers of Mary in Japan are exerting a strong influence as competent teachers. Japanese boys have great respect for professors and later in life send their own sons to the Brothers. Comparatively few converts are made, but prejudices are broken down or prevented, and in spite of the barren soil the Brothers feel that their work of preparation is well worthwhile.

The Field Afar is propagated by Maryknoll priests, brothers and a few students in person, by Maryknoll sisters through the mails, and by its own interested subscribers talking it to their friends. It has no paid agents.

A MARYKNOLL ANNUITY means annual or semi-annual interest of at least five per cent paid regularly to you in consideration of your gift to Maryknoll. Send for further information if desired.

Maryknollers may yet go to Japan, and before many years, but Maryknoll will realize, to some extent, the difficulties ahead and its own limitations. It may suggest new methods, but it will look for example to the splendid records of personal sanctity and consecrated, self-denying service that its French confrères have made. Their struggle has been especially hard because their support from outside has been so slender. It is quite true to say that, in no country in the world, has the Catholic missionary suffered more want than in Japan.

The *Missionary* records that the First Secretary of the Japanese Embassy, M. Shinosh, was recently received into the Church by Fr. Tacchi-Venturi, S.J.

Mgr. Cerretti, Archbishop of Corinth, administered the Sacrament of Confirmation. Among those present was Captain Yamamoto, well-known in Catholic circles in London, where he was Naval Attaché at the Japanese Embassy, who was in Rome on a special mission regarding the Catholic Church in the islands recently come under Japanese control.

Fr. McNeal, S. J., of Tokyo, Japan, is in this country to arouse interest in the Catholic University established at the capital of the Island Empire. He writes:

The Japanese Catholics are outnumbered by pagans, 800 to 1. They are the children of martyrs. They kept the Faith for two centuries without priest or chapel or book or crucifix—the same two centuries that Ireland kept the same Faith in spite of the penal laws. The Japanese Catholics, though so few and so weak, form a well-organized Church, with its hierarchy and priesthood, orders of men and women, schools and institutions. They appreciate and patronize their Catholic schools not less—perhaps more—than we do ours.

Catholic leaders, lay and clerical, so necessary for us, are an imperative need in Japan.

SAIN'T PAUL'S AT MARYKNOLL



THE FIRST SOLID STRUCTURE COMPLETED AT MARYKNOLL-ON-HUDSON.
St. Peter's, at the left, contains the Field Afar offices. The connecting passages serve the purpose of a shipping and stock room. St. Paul's at the right provides a central heating-plan, a dynamo room, a future laundry, and ample space for an ever-growing number of clerical workers from the Maryknoll community of sisters.

Knoll Notes

SHORTLY after this issue appears (if conditions in the world allow it to appear at all), three of our deacons will receive the sublime dignity of the priesthood and we ask for them the prayers of our readers. These will bring the number of Maryknoll priests up to twenty-four.

Ten priests who have been actually engaged in the ministry have given their life service to the American Foreign Mission Society.

Since our last issue, another priest has joined our forces. This time it is Fall River that makes the sacrifice and we owe warm thanks to the Rt. Rev. Bishop Feehan, who has generously released to Maryknoll one of his most promising young priests, Rev. Anthony Paulhus.

Fr. Paulhus is an alumnus of St. Mary's Seminary, Baltimore. Before his assignment to the ministry in Fall River he spent some time at the Catholic University, Washington. He is still young—under thirty—and was up to his neck in work within a few days after his arrival at Maryknoll.

Maryknoll counted among its April visitors Fr. Blowick, Fr. Galvin, and Fr. O'Brien, all of the Maynooth Mission to China. Dr. Blowick, the Superior-General of the new Society, and Fr. O'Brien stayed over night, thus becoming members of the family. This visit should prove to be a historical one, and the fact was realized by all at Maryknoll. Dr. Blowick addressed the student body and appreciated its sympathetic interest in his new work. He with two other priests will soon sail for China, and after some months twelve more will follow. God-speed to the Maynooth Missionaries!

Again we urge our readers to keep in their prayers this splendid new venture of Catholic Ireland for the missions of China.

The Spirit.

Kindly send *The Field Afar* to the Cathedral School, Lafayette, La. It is my earnest hope that the reading of your wonderfully interesting and edifying publication will awaken vocations, not only for my own little diocese, which is suffering from a dearth of priests, but also for the foreign missions.

I will not begrudge you any of my boys—quite the contrary. You are welcome to the best. A missionary worthy of his vocation would bring untold blessings upon the diocese.

With all good wishes, I am,
Yours very sincerely
in Christ,
[†]Jules Jeanmarc,
Bishop of Lafayette, La.

"What matter if the flesh be white or black or brown?

The dying Saviour wore for all the thorny crown!"

Beauty is only skin-deep—but skin is only skin-deep, too, and this is brought home to us very forcibly when we have the pleasure of meeting some of our friends from the Far East.

Beauty of soul, solidity of character, intelligence, thrift, are all found in our Chinese and Japanese friends.

Unfortunately, race antipathy and vague indefinable "antis" stick in our minds and obscure our vision. The result is that we "can't see our yellow and brown friends."

Might we not try to forget these little differences of race, often the result more of imagination than of fact?

We are pleased to realize that in our Maryknoll communities we have sixteen nations represented by birth at this early date in our history. No fatalities have occurred as yet and there has been no need of safeguarding the rights of small nations.

They're all the same size at Maryknoll.

Everybody does spring-cleaning. Spring-cleaning means, to all except housekeepers, a luxury on which the Government should place a prohibitive super-tax. Nevertheless, there will be spring cleanings as long as there is a recurrence of spring seasons. Even the students at the Knoll have the fever. I do not refer to the raking of lawns and burning of dried leaves and grass that survived this long tedious winter. I do not refer to the repairing of roads, seriously gutted by the thaws of March. I do not refer to even the cleaning-out of cellars, quietly accumulating, like misers, much that is dross. I refer to the thrifty economy-squad, nosing here and there for paper and rags, bottles and scrap iron, any old junk that may have been discarded or overlooked, scraps of copper and zinc left behind by the builders at St. Paul's.

For spring is here, and baseball is coming, and a sinking fund must be raised if we are to obtain the *sine qua non* for the national game. The Master of Games walks around like Cassius, with a lean and hungry look. He thinks that he should get a subsidy for his schemes, but the Treasurer seems as heartless as is the Appropriations Committee in Congress towards the Merchant Marine. So he whispered his troubles to the Editor, and he is sure, if only a tactful propaganda is inaugurated and *THE FIELD AFAR* public thoroughly aroused, that enough baseball fans will be moved to send the price of a rain check and help the *Seminary Giants* to meet the *St. Joseph's Dodgers* in an interclass series for the championship of Maryknoll. This ought to stir memories in our clerical friends, who will recall old seminary days and the

Passages have been secured for six Maryknoll Missionaries to sail for China September 21. The outfit and travel expense for each will be FIVE HUNDRED DOLLARS.

Secured thus far 000000. Prefix 1, 2, 3, 4 or 5, and place the decimal point where you will.

importance of baseball, in even a foreign mission curriculum.

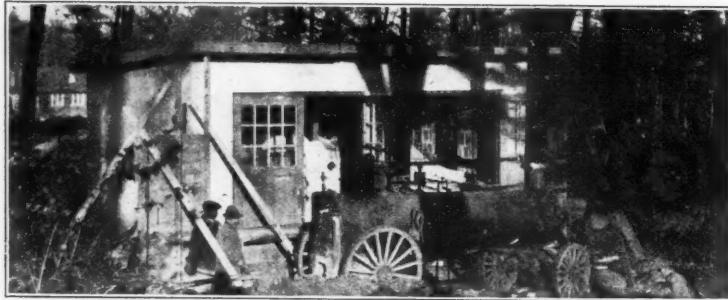
And while we are talking of spring cleaning, if these clerics discover in their wardrobe cassocks that have been hung in forgotten recesses of the closet, we have youths of varying dimensions, and, even where the girth is slender, willing hands are ready at the convent to alter, mend, and cleanse for the future young missionaries.

Well, he has gone,—gone, we trust, never to return.

His arrival had been heralded with joy, he seemed destined to fulfill a great want. Did he fail through obstinacy, as his name would suggest, or through lack of effort, or because of the herculean task he undertook? We cannot say—but he failed. In the records of Maryknoll he must be written as one of those who disappointed.

When this donkey-engine—for it is of him we speak—came up Sunset Hill in all his majesty in the closing months of 1919, he received a royal welcome. He was fed as often as he showed the least inclination, he had attendance by day and by night, he was coaxed and cajoled and humored; but alas, his memory is not held in benediction and his departure was without honor. No loving or grateful eyes followed his going out. Oh, the fickleness of human popularity! Oh, the inconstancy of men!

When he came, the winter was still ahead of us, and, if he could not be said to have furnished heat, at least he kept away some cold. Occasionally the steam pipes moaned and groaned and clattered, and in imagination one could dream that they were hot, snug his top coat around him, blow on his hands, and wait for "Der Tag" when the long-promised boilers would be installed. Now that the boilers are slung, and functioning at least once in a while—with the snow gone and the birds chirping in the woodland—ingratitude raises its serpent-like head. The



LAST WINTER'S HEATER—THE RIVAL OF THE ROYAL MULES.

need for the donkey-engine has passed, the respect for his majesty has ceased. The king is dead—long live the king! Down the hill he went, unwept, unhonored, and unsung.

Do you recall the royal mules, *Nig* and *Buck*, who had the honor of bringing Bishop Gibbons of Albany to Maryknoll? No, they did not blow up with pride—but a horse that lived under the same roof died shortly afterwards,—possibly of envy, we shall never know. And since then his running-mate has not done a day's good. And ploughing time is here, with many a furrow to turn. Brother Martin, our farm supervisor, says that we must get a pair of horses without delay—and if we can't get horses he would secure two good mules on the hoof. At this writing we can find neither horses nor mules worth buying, even if we had their price. Can any reader, who is not a horse trader, suggest?

Upset conditions in the business world have again interfered with our schedule. Paper was sidetracked, and finally a "near-good" substitute was found. "Patience" is the watchword.

Two of the Maryknoll sisters left for the Pacific Coast so as to arrive at Los Angeles before the end of Easter Week. They were cordially received by Bishop Cantwell, and welcomed as sisters by the little group of Japanese nuns with whom they will take up their domicile. We shall be pleased to have our readers follow their work.

Chips of the Vénard Log.

THERE are now over two hundred of the Vénard—chicks, I mean. They are just the "dearest" little things, at twenty-seven cents a head, including in the bargain the rest of the body. Some day by an irony of fate the bodies will far out-value the heads. That is, if they keep on chirping, and don't "croak." Readers of THE FIELD AFAR are invited to send thirty cents to the Procurator for the privilege of naming one of the chicklets and having it say, "Tweet, tweet," in gratitude. The extra three cents are for a beau to make them look belle.

Balmy Spring, all the more welcome for its tardy appearance, affected us in various ways. First and most delightful was the Spring Fever. In the Spring-tide young men's fancy lightly turns to thoughts of—

Care-free tramps
And woods and camps,
And "palls" and "strikes"
And all-day hikes;
To brooks—not books,
To shirk—not work.
All the more merit, then, in books and work, so what of it?

The fever left before there was time really to enjoy it, and gave way to restless activity. A squad of boys tapped the maple-trees, and set up a temporary fire-place outdoors. They requisitioned all the old large and small kettles and buckets within sight, burned up a ton of old wood, and came off in the end with several gallons of really delicious syrup. Whereupon the kitchen got busy and furnished the other half of the unutterable combination. The joy, though short, was sweet, and the lesson in profiting by near-at-hand opportunities went home to our mission aspirants.

Next came the all-day hikes, which enjoyed unusual popularity this year. There is the classic one, for instance, to the world-famous concrete railroad bridge at Nicholson, Pa. It will never

be forgotten as long, at any rate, as one of the participants lives. For a few days they COULD not have forgotten, had they wished. By the lowest estimate the round trip is thirty-five miles. Home WAS sweet that night!

Meanwhile, *Brother Farmer* had been busy ever since the snow first left the ground. The result of his tireless work can better be imagined than told. Eighty acres of cultivated soil ought to yield sufficient for the coming year, with a neat surplus.

The Card-Party held at the Casey Hotel in Scranton, on April the Sixteenth, for the benefit of the Vénard was a decided success. The many people who honored the affair by their presence and made it worth while by their generosity merit the heartfelt thanks of the College and the Society which it represents in this vicinity. Nor can we fail to express deep gratitude to the Circle ladies who, by their careful planning and efficient management, assured these gratifying results.

There was oodles of excitement over it, but probably "Jack" was right. Any-way here are the facts. Judge for yourself.

Act I. "Jack" in Solitary Grandeur. "Jack" is a genus canine, species bull, habitat Pennsylvania and, specifically, the Vénard grounds. He has been the boys' mascot for two years. Undoubtedly of Mayflower stock, though unfortunately his pedigree was lost in a recent fire. He has the "goods," though.

Act II. Enter "Laddie," a gift collie, one month young, habitat the kitchen next the stove, where he sleeps in a discarded apricot box, "Happyvale" brand. He chums with the black kitten, but, being only a pup, may readily be pardoned for that. Together they sleep in "Happyvale," but "Laddie" insists on having his meal first, while pussy "waits" and "for nothing." "Jack," with true gentility, treats his youthful rival kindly, meeting his pestiferous playfulness with philosophical good-humor and whimsical forbearance.

Act III. Three months later. Enter "Rover"—name significant, — also a K-9, species Newfoundland, habitat Mars, and The Vénard by adoption. His heart proportionately big; by disposition, lamblike; hence, lovable. "Kitty" regards the Colossus with wonderment and manages to keep diagonally opposite. "Laddie" makes friendly advances, speculatively, with good success. But "Jack," alas, poor "Jack," who once enjoyed popularity undivided, hates, unremittingly hates. There is bad blood.

"Jack" slumbers no longer peacefully. He growls in his night-mares at an invisible foe. While awake, he shivers with passion, and whines at his rope to be "let at him." Under the influence of

his rage he does the impossible. One day he climbed to the top rung of a ladder to a low roof where the intruder in seeming security had been barking somewhat more lustily than usual. "Laddie" was on the scene also, but diplomatically contented himself with barking encouragement to both sides, in the hope, no doubt, of seeing—from a convenient distance—a real good fight.

No one knows when or how the dread feud will end. Probably when all the bad blood has been spilt, and "Jack's" seems to be all bad. He looks determined still, though much the worse for wear, head and neck punctured, teeth loose. "Rover" contemplates his bandaged paw and in a dog's way vows vengeance. These are real "dog-days," I tell you.

There's an obvious moral to all this, which reads: "Every dog has his day." "Jack" should have thought of that.

In Chinatown.

FR. CHAN,—Peter,—S. J., has by this time probably left for his home in China. He has been in the United States over a year, and wherever he went he left the impression that, if all Chinese priests are anything like Fr. Chan, the Catholic Church has a glorious future in China.

Simple, modest, intelligent, deeply pious and charitable, Fr. Chan made friends of all whom he met. He should have been sent over this country and presented to Catholics wherever he went; but we lack organization to improve such opportunities, so that comparatively few have seen the product of mission activities as focussed in this Chinese priest.

One Sunday before Fr. Chan said goodbye to this land of the meek, he appeared with a few Maryknoll priests, including the Superior, in the basement of the Salesian Fathers' Church of the Transfiguration, Chinatown, New York. Three score of his countrymen listened on that occasion to Fr. Chan, and, although they did not show any excitement or take up a collection, they were apparently deeply interested in what this bright young Chinese had to say. The handbill reproduced in the next column was distributed in Chinatown before the conference.

Field Afar Stories

A Second Volume

170 pages, 16 illustrations

Price, 60 cents, Postpaid

This is a new edition of what was known as Field Afar Tales, and we call it to the special attention of priests and sisters who desire to spread mission books.

The cost of production has, of course, increased, but we are keeping the book first-class and low in cost for the purchaser.

請聽演說

公啓者茲有天主教華人教士陳碧楨君者乃廣東新會縣人	會留學歐洲十餘載已畢業於神道大學並晉陞教士且學問	優長謙恭博愛誠我國之賢才也經於前年由歐到美因
意大利教堂開會歡迎僑胞諸君光臨一叙凡欲聽陳君的傳	於考究各種學業是以無暇得與僑胞諸君聚談領教茲乃事	意大利教堂開會歡迎僑胞諸君光臨一叙凡欲聽陳君的傳
論及教鄉情者請依期到會則無任欣幸之至矣	月二十一日(即禮拜日)下午四點鐘假座華埠勿街夾梧街	君一會以敘鄉誼及演講歐洲情事聊供見聞茲定於陽曆三
紐約中華天主堂謹啓	意大利教堂開會歡迎僑胞諸君光臨一叙凡欲聽陳君的傳	月二十一日(即禮拜日)下午四點鐘假座華埠勿街夾梧街
三月十日	意大利教堂開會歡迎僑胞諸君光臨一叙凡欲聽陳君的傳	意大利教堂開會歡迎僑胞諸君光臨一叙凡欲聽陳君的傳

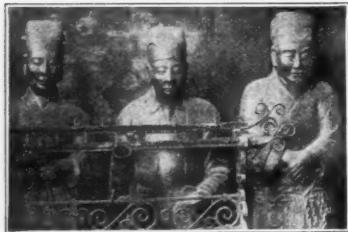
Translation by a Chinese friend.

To the Public:—

Catholic Chinese priest Chan, a Cantonese, was in Europe ten years, a graduate in theology, learned, kind, humble, he is our Chinese good man. He came from Europe to America year before last. He was through the U. S. to look around schools to get ideas so had no time to meet and talk to you. Now he finish he wish to go back to China at end of this month, so he wishes before he leaves to invite you kindly to meet him because he wish to talk to same countrymen and give you some lecture about Europe. On March 21st afternoon, 4 o'clock in Mott and Park St. Transfiguration Church, open the meeting and welcome you. If you like to hear Fr. Chan speak and meet countryman I hope you come on time and we are very glad.

Chinese Republic 3 month 10th day
New York Catholic Mission.

Watching the Returns.



TICK TACK TOOK

MARYKNOLL LAND SALES.

(Original Purchase)	
Total area	4,450,000 ft.
Sold up to April 10, 1920	3,000,180 ft.
For sale at 1 cent a foot	1,449,820 ft.

VÉNARD LAND SALES

Total area at the Vénard	6,000,000 ft.
Sold up to April 10, 1920	1,238,512 ft.
For sale at ½ cent a foot	4,761,488 ft.

GIFTS IN KIND

Books; breviaries; magazines; thread, needles, thimbles; table knives; surplices; lace; old clothing; pictures (for missionaries); towels and sheets; bandages; medals; altar linens; 6 linen albs and cinctures; old gold, jewelry, etc. from N. Y., Pa., N. J., R. I., cancelled stamps, tinfoil, etc., from Md., Vt., Del., Pa., Mass., Conn., New Mex., N. H., Utah, N. J., Mich., N. Y., Ky., W. Va., D. C.

We have said little about *burses* recently, because we have so many other goods on the counter, but the Lord knows that we are more than happy to get additions to any of our burses—not to speak of the addition of a new one.

We need at present just one hundred.

Note the Blessed Virgin burses: May calls for their cultivation.

A PRAYER, please, for—

Rev. Daniel Walsh	Annie Feeney
Sr. Petronilla	Mrs. C. Johnston
Sr. M. Austin	Roger O'Meara
Harold C. Barrett	James McCleavy
Mrs. B. W. Wright	Mrs. G. W. Ellis
Hugh McKenna	Nora McCarthy
Margaret M. Collins	Ellen Wright
Mary McGinnis	Helen Garvey
Bridget T. Maher	Mrs. C. Carberry
James Weldon	Mrs. T. O'Shea
Jane Weldon	Anne Lavin
Mrs. Peterson	Edward Donahue
Joseph Latscha	Mary Baldwin
Hannah McNamara	Frank McGarry
Mrs. H. Whittner	Mary E. Roth
Mary M. Brady	Benjamin Smith
George B. Dwyer	Mrs. Hurley
Mrs. A. O'Neill	Mrs. Collins
Mrs. P. Hughes	Louis Felderer
Benjamin Wirth	Winfred Ruddy
Mrs. Julia Horan	Mrs. M. Clifford
Sarah McQueeny	John Nugent
Mrs. N. Connelly	Mrs. E. Mannion
Daniel Hogan	Mrs. S. Harrington

The Manhattanville Alumnae Association is gradually building up a Maryknoll Burse which, when finished, will be applied to a New York student.

"It's only two bucks," he writes from Wisconsin, "but there are 'skiveteen' other blessed works rapping at the door of my heart and it's a big drain these days on an assistant's monthly 'per' of twenty-five dollars."

In the course of his Wilmington propaganda, Fr. Wiseman, our spokesman, received an offering of \$50 with the request to "send fifty copies of THE FIELD AFAR where they will bear good fruit."

A layman who reads and likes both THE FIELD AFAR and the Junior, writes to tell us so, and adds, after a fervent eulogium of Joan of Arc,

May every one of your readers exclaim: "Saint Joan of Arc, pray for us and for Maryknoll!"

"Thirty pieces of silver, in reparation to the Blessed Eucharist."

This was the unique offering received during Holy Week, from one of our readers. And the thirty bright dimes which tumbled from the velvet case spoke volumes of love and sympathy for Christ in His moment of great sorrow.

It is not surprising to find such a one extending a helping hand to the heathen.

Happily for our creditors and, incidentally, for our own peace of mind, our friends continued numerously thoughtful. Our needs are many these days, but each seemed to have impressed one or more and we listed annuities, burse-additions, student-aid, a \$900 legacy, even a bread-fund contribution,—not to speak of some type-writers and other responses to calls from the missions. The high-water gift of the month was an annuity of one thousand dollars, that came through an Indiana priest.

NEW PERPETUAL MEMBERS

Deceased:—Denis Newman; Margaret Newman; John Newman; William Sheehan; Sr. M. Paula Stuart; Sr. M. Columba Donovan; Sr. M. Austin; Michael W. O'Brien; Edward L. Sullivan; Adam Ward; George H. Gray; James J. Glennan; Cecilia Lennon; Marion E. Murphy; Patrick J. Cleary; Elizabeth J. Cleary; James A. Hannagan; Daniel Whalen; James McManus; Margaret F. Leahy; Mrs. Mary Gallagher; Henry McCourt; Hugh McCourt; Felix Rutkowski; Rosary Society of St. Patrick's Church, Elmira, N. Y.

Living—Rev. friends, 2; Anonymous, 3; M. M.; J. R.; M. C. W.; M. D.; C. D.; W. D.; F. McK.; C. L.; Mrs. J. J. M.; J. L. M.; J. A. L.; Mrs. L. F.; M. G. O'C.; Mrs. M. F. B.; E. D.; M. E. O'C.; Rosary Society of St. Patrick's Church, Elmira, N. Y.

FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Alabama	\$ 6.00	3
Alaska		1
Arizona		1
Arkansas	50.00	1
California	400.00	976
Colorado	11.00	3
Connecticut	336.36	9
Delaware	57.91	551
District of Columbia	159.58	7
Florida	15.00	1
Georgia	5.00	2
Idaho	23.76	1
Illinois	151.23	45
Indiana	72.60	9
Iowa	241.57	13
Kansas	13.00	1
Kentucky	74.00	1
Louisiana	14.00	3
Maine	33.10	9
Maryland	158.76	50
Massachusetts	1,113.29	138
Michigan	427.73	28
Minnesota	1,393.99	26
Missouri	193.07	39
Montana	16.00	7
Nebraska	10.50	9
Nevada		3
New Hampshire	136.98	302
New Jersey	1,229.36	65
New York	*3,817.93	1,476
North Carolina	5.86	1
North Dakota	5.00	
Ohio	†1,662.29	39
Pennsylvania	28.20	2
Rhode Island	2,856.81	81
South Carolina	350.92	15
South Dakota	25.00	1
Utah	66.50	1
Vermont	1.14	1
Virginia	253.00	4
Washington	1.50	
West Virginia	1.00	2
Wisconsin	42.25	2
	58.19	14

FROM BEYOND THE BORDERS

Australia	44.00	2
Holland	1.00	4
Honolulu		1
Ireland		6
Newfoundland	21.00	
Porto Rico		3

Total of New Subscribers

3,959

* \$243.27 legacy.

† \$1,000.00 annuity.

STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrord Burse.....	15,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Youan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	5,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleeson Burse No. 1.....	5,000.00
Rev. Joseph M. Gleeson Burse No. 2.....	5,000.00
Bp. Cusack Memorial Burse, Albany Diocese.....	6,000.00
Fall River Diocese Burse.....	5,000.00
Thanksgiving Burse No. 1.....	5,000.00
Thanksgiving Burse No. 2.....	5,000.00
Annuitant's Memorial Burse.....	15,000.00
Rev. Joseph J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00

MARYKNOLL BURSES (Incomplete)

C. W. B. L. Burse.....	\$ 5,651.50
St. Columba Burse.....	5,342.00
Abp. John J. Williams Burse.....	5,279.21
Bl. Julia Billiart Burse.....	5,273.24
St. Teresa Burse.....	*5,118.27
Sacred Heart Burse, No. 2.....	4,947.30
Holy Ghost Burse.....	4,415.19
St. Joseph Burse.....	4,254.25
Rev. Thomas F. Price Memorial Burse (Reserved).....	4,000.00
Holy Souls Burse (Reserved).....	4,000.00
St. Vincent de Paul Burse.....	3,928.05
All Souls Burse.....	3,521.96
Cure of Ars Burse.....	3,291.33
Cheverus Centennial School Burse.....	3,216.37
St. Patrick Burse.....	3,202.45
Our Sunday Visitor Burse.....	3,000.00
St. Anne Burse.....	2,631.27
Our Lady of Mercy Burse.....	2,355.85
Mother Theodore Guerin Burse.....	2,206.78
St. Francis of Assisi Burse.....	2,136.50
Most Precious Blood Burse.....	2,075.66
Our Lady of Mt. Carmel Burse.....	2,056.89
Fr. Chapon Memorial Burse.....	1,866.70
Marywood College Burse.....	1,757.13
St. Anthony Burse.....	1,742.29
Pius X. Burse.....	1,698.00
Holy Child Burse.....	1,473.14
St. Dominic Burse.....	1,334.07
Bernadette of Lourdes Burse.....	1,299.51
Bl. Madeleine Sophie Barat Burse.....	1,219.00
Pittsburgh Diocese Burse.....	1,183.00
Our Lady of the Sacred Heart Burse.....	1,166.00
Duluth Diocese Burse.....	1,151.20
Holy Eucharist Burse.....	1,059.50
Bl. Margaret Mary Burse.....	940.50
Dunwoodye Burse.....	923.56
St. John the Baptist Burse.....	786.33
Trinity Wekenduit Burse.....	583.00
St. Agnes Burse.....	564.80
Susan Emery Memorial Burse.....	552.00
Fr. Chaminade Memorial Burse.....	530.21
College of Mt. St. Vincent Burse.....	500.00
St. Lawrence Burse.....	476.25
St. Rita Burse.....	407.05
St. Michael Burse.....	374.13
St. Stephen Burse.....	353.00
Immaculate Conception, Patron of America, Burse.....	281.50
Our Lady of Lourdes Burse.....	280.51
Holy Family Burse.....	275.00
St. Francis Xavier Burse.....	265.55
St. La Salle Burse.....	234.85
St. Boniface Burse.....	158.40
Our Lady of Victory Burse.....	145.16
Children of Mary Burse.....	137.00
Maryknoll Memorial Burse.....	125.00
All Saints Burse.....	115.75
St. Joan of Arc Burse.....	100.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

An unexpected gift came recently from the much-loved Rector of the Catholic University, who wrote:

I enclose a mite toward the support of your holy work, rejoicing with you that it is growing so well and so rapidly. May the Holy Spirit send you, in His own way and time, all the men and women of faith and zeal and charity whom you need for the harvest that henceforth whitens from day to day!

Within a decade, the tiny seed of Maryknoll has grown beyond our expectations, and our American Catholic Church is now worthily represented in the Middle Kingdom and is destined surely to accomplish wonderful things for the spread of the Gospel among those who, from time immemorial, sit in moral darkness.

God bless you and all the workers in the blessed field!

Maryknoll rejoices in the possession of friends among nearly all the religious orders of men and women in this country, and Maryknoll is always happy in the rôle of a unifier. *To Those Who Love God All Things Work Together for Good.*

One of our best friends is a Redemptorist—and his heart reminds us of the eminent Redemptorist, Cardinal Van Rossum of the Sacred Congregation of Propaganda, the great power for missions in the Church today.

This Redemptorist friend of ours can be best judged by his own words. Here are some:

Here is my guess as to what "A.B.C.-M." in the November issue of *The Junior* might stand for. If the American Foreign Missionary Society is not as yet, let us all strive during the coming year to make it:

America's Biggest Catholic Movement.

I am working now to have *The Junior* introduced in our Bohemian Sunday School for the children who go to the Public Schools, but live too far away from us to come here to our Sunday School. Most of the upper grades of these children can read English, and the prospects are bright.

I have found out that many of our people would readily subscribe for our Catholic papers, but they do not really know how to go about it; to get a post-office money order is for some of them a mysterious thing. And with agents—well, it is not always safe, at least the people think so. With the priest or the priest's house it is different.

TOURS TO EUROPE

The Gross Travel Bureau has arranged tours for April, May, June, July, and August. These tours claim to be the lowest in price of any agency.

The tours of June, July, and August will provide for attendance at the unveiling of Lafayette's statue in Metz, France, on September 6. The tours cover France, Italy, Switzerland, Belgium, Holland, England, and Ireland. The Itinerary will be sent on request.

Address: G. T. B., Maryknoll, Ossining, N. Y.

A FOUNDER OF MARYKNOLL is one who gives at least five thousand dollars.

VÉNARD BURSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1	\$ 5,000.00
Rev. Joseph M. Gleeson Burse, No. 2	5,000.00
Rev. Joseph M. Gleeson Burse, No. 3	5,000.00
Rev. Joseph M. Gleeson Burse, No. 4	5,000.00

VÉNARD BURSES (Incomplete)

Blessed Sacrament Burse.....	*3,716.78
C. Burse.....	3,700.00
Little Flower Burse.....	3,131.58
Sacred Heart of Jesus Burse (Reserved).....	2,500.00
Bl. Théophile Vénard Burse.....	1,529.00
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	526.00

MARYKNOLL MISSION BURSES

(For the education and support of native students for the priesthood.)	
Our Lady of Perpetual Help Burse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete).....	600.00

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund.....	\$ 500.35
Our Lady of Perpetual Help Fund (Incomplete).....	116.24

VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete).....	\$ 1,000.00
Vénard Circles Fund, No. 2 (Incomplete).....	660.30

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund, No. 1	\$ 14,000.00
Abp. Williams Catechist Fund, No. 2	14,000.00
Abp. Williams Catechist Fund, No. 3	14,000.00

Yeungkong Catechist Fund, No. 1..... 4,000.00

(Incomplete)

Our Daily Bread Fund.....	\$ 1,093.27
Maryknoll Propaganda Fund.....	5,000.00
Altar Wine Fund.....	200.00
Sanctuary Candle Fund.....	256.00
Sanctuary Oil Fund.....	224.35
Sacred Vessels Fund.....	76.00
Abp. Williams Catechist Fund, No. 4	\$ 13,500.00
Yeungkong Catechist Fund, No. 2	1,000.00
Fr. Price Memorial Catechist Fund.....	375.00
Missionaries' Book Fund.....	6.00

† On hand but not all operative.

* \$1,000 not operative.

What Sisters Do.

ORGANIZATION is in the air, among our religious and among students in our convents, academies, and colleges.

Catholic sisterhoods are waking rapidly to the vital interests of the Church in the Far East. The spiritual darkness and desolation of a thousand million immortal souls that have been purchased with the Blood of the Redeemer could not but enlist their sympathies and arouse their zeal in the cause of Christ, their Master.

At least one congregation has established a Mission Society, affiliated with the Students' Mission Crusade, at their motherhouse in Kentucky, and other units are forming in their various academies and convents throughout the country. These units are composed entirely of religious. The young sisters training in the normal schools of this congregation are thus becoming imbued with a love and zeal for missions, and this spirit will permeate their future life work.

Inquiries are coming from other congregations desiring of co-operating with the cause for which Maryknoll stands—God and souls.

Out of many encouraging letters from Sisters here are a few extracts:

Thank you so much for the Prayer-Prints. I have been enclosing them in all the letters I write. —N. J.

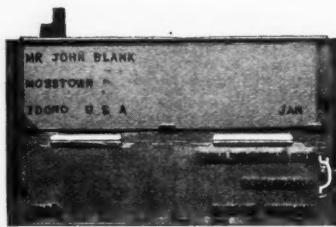
We owe Maryknoll more than we can ever repay.... We always obtain what we ask through Maryknoll's intercession. —Mass.

The Sisters of Notre Dame are surely among the greatest admirers of THE FIELD AFAR and we have your noble interests and aims at heart. —Mass.

You will be pleased to know that we have derived much benefit from the study of Bernadette and also Bl. Peter Chanel. We shall do all in our power to make others know and love them. —Conn.

The children find the album of postcards very interesting, and are glad to point out on the map the places of which you have sent us mission views.

The class has voted to receive Holy Communion on the third Sunday of each month for Maryknoll. —Conn.



This is a photograph of a stencil as it came up for your name and address. Even if you belong in Mosstown or Wayback we love to see your name entered and we hate to see it fall into the junk pile. Stay with us.

It is a genuine pleasure to procure these "intentions" and I am glad you can use them.

We are having the Forty Hours in our chapel and dear Maryknoll with its many needs gets frequent mention to the dear Master during these days of special grace. —O.

We are delighted to renew our subscription to your spicily bright magazine. You know our Carmelite vocation obliges us to intercede especially for priests, and we are so proud to have a band of our own zealous countrymen on the foreign missions. We enclose our mite of appreciation toward your great work. —Mo.

We try to keep the thought of the foreign missions before the pupils by speaking of them in connection with geography, Bible history, and catechism, and by having one language lesson weekly on foreign mission work. This is our beginning, Father, and we shall be most happy for any suggestions you may give to help us continue to work and develop an interest in and love for the missions that will remain with our pupils through life. The Chinese missions have always had a particular interest for me, but as I am told that my mission is here, then I am resolved to do all I can to help those whose mission is there! —Minn.

Kindly send one thousand each of "Our Lady of Mercy Burse" cards and Maryknoll Mite Boxes; also, a good supply of mission literature, for I am going to do all in my power to make the holy season of Lent a real harvest for the missions.

I am enclosing a Spiritual Bouquet gathered by the pupils in the Eighth Grade. We hope soon to have a "Surprise Box" for Fr. Meyer, who has been begging for pictures, medals, etc., for his Chinese flock.

THE FIELD AFAR is a most welcome visitor to the classroom and the children eagerly read every inch of it. I am busy now trying to interest the parents. —Pa.

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**THE MARYKNOLL
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WOMEN'S organizations are turning their thoughts to the deplorable condition of women and girls in heathen lands. Mary, their Mother, is pleading for these lost children. We remind them that during the Boxer Rebellion, twelve thousand Chinese were martyred for the Faith and that many of these were women and girls.

The Young Women's Christian Association is planning to "blue-triangle the earth" with their work. An interested Maryknoll Circles writes, "Why cannot we Catholics pull together to *Circle* the earth?" Why not?

We feel a pulling of the cords from Oregon, California, Louisiana, Maryland, Illinois, Michigan, Missouri, and the National Capital, as well as from nearer States of Delaware, Pennsylvania, New York, and New England. Pray that these cords may be tightened, drawing all together in one great aim and purpose, "to bring souls to the Crucified."

The *Home and Foreign Mission Society of Duluth, Minn.*, has started a campaign to introduce into every Catholic home of that city **THE FIELD AFAR** and **The Maryknoll Junior**. They propose, also, to get after delinquent subscribers and put them back on our list.

A successful "Whist" was held recently in Catholic Club Hall, Brookline, Mass., by the Senior and Junior Circles of *Our Lady, Queen of Martyrs*. Keen interest was manifested by the large number of beautiful prizes that were donated. A feature of the occasion was a doll dressed in the "Teresian habit." Her presence made a strong plea for the missions, and chances for the happiness of possessing her sold rapidly. She bids fair to become a permanent resident of the town, and no doubt will prove an active propagandist for the cause. Returns, so far, amount to about eighty dollars and will probably reach the hundred dollar mark.

Immaculate Conception Circle, of Brooklyn, N. Y. has made returns for the little "Red Stockings" distributed before Christmas to gather mission gifts for the Christ Child. Between fifty and sixty stockings were made and distributed, and the missions have benefited to the amount of two hundred and seventy five dollars. We recommend this method to our Circles. The stockings can be made during the summer; Maryknoll will furnish the pattern upon request.

The Circle is busy now on arrangements for an "Oriental Euchre" which will take place early in May. The members are blessed in having the counsel and co-operation of a zealous priest friend who gives generous encouragement to all of their efforts.

We are glad to announce the support of a catechist from St. Teresa's Circle of Tarrytown, N. Y. This decision is the result of a talk by one of Maryknoll's priests, at a recent meeting. The substance of the remarks was to this effect:

There is hardly a work more important than that of a catechist. If your activities are bringing in a reasonable amount of money, you could hardly do better than to contribute to the support of a catechist. If you decide to do this, you can find out from Maryknoll in what village your catechist is working. He is your catechist. He is representing you and he is going to spread the Faith where otherwise it would never be known. When you are at your meals,—about your duties,—in fact, when you are sleeping—your catechist is teaching the Gospel in China,—going from house to house, telling the people of the Crucified Saviour, and he would not be doing this if you had not provided the means of subsistence.

Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.

We are glad to note interest such as this:

I am a Registered Nurse and interested in your work. If there is any way that I can aid the Society, kindly let me know. I will do my best to secure also the co-operation of others.

—New York.

Please find enclosed a money-order for fifteen dollars, which is a donation from the *Catholic Students' Mission Crusade* of St. Paul's Academy for our missions.

—St. Paul, Oregon.

Will you please send me some mite-boxes, burse cards, and land-slips? I am interested in your zealous work for God and souls—the only work worth while. I will do my bit to spread the interest in the missions among my friends. Please advise me of other ways in which I can help.

—Providence, R. I.

Our little Mission Society's mite-box offering of fifty dollars is enclosed. The boxes that were fit have been patched up and sent out again to gather more crumbs. We have sent Fr. Meyer a box of pictures, medals, and bandages for dispensary work. At the end of the Paschal Season we hope to be able to prove to you that we are alive.

—Rochester, N. Y.

A generous supply of crocheted table mats has come to us with these words:

The making of the mats has been pastime for my mother who is eighty-four years old, and a source of pleasure to me to have her thus employed.

—Sayre, Pa.

To Circles where The Field Afar has a long list of subscribers we suggest the very practical mission idea of helping Maryknoll to keep forgetful subscribers on the Field Afar list. Does the idea strike you?

Wanted — Circles to co-operate with Maryknoll in a special effort to help good subscribers to stay on our Field Afar lists.

Some months ago we said that we had dreams of a Circle of Perpetual Members. One such Circle was formed in Newark, N. J. and nine members are now enrolled.

Payments of from two to five dollars are made monthly by each of the members. The zealous secretary is tireless in her efforts to win new friends for the Cause. A goodly number of subscribers have been added to the list; land slips and burse cards have been filled; and seed scattered by means of mission leaflets. This Circle has now undertaken the support of a catechist.

We would suggest these Perpetual Memberships to the consideration of Circles, particularly for their deceased members. Two of our Circles, one in Boston, and one in Philadelphia, have recently lost members by death. Would it not be a kindly appreciation of their faithful, zealous co-operation, to enroll them as Perpetual Members in the Society? They identified themselves with the work in life, why not continue this association for them in death, that their souls may benefit by the rich spiritual advantages of membership in perpetuity?

The winter's work told—the sacrifice of time and labor and money bore fruit, in a bountiful supply of linens provided for our Risen King.

From Chi Rho Circle, New Haven, Conn., came several beautiful altar cloths; from Pittsburgh, Pa., altar cloths, surplices, small linens, six beautiful linen albs and six crocheted cinctures; Immaculate Conception Circle, Brooklyn, N. Y., over seven dozen roller and dish towels; from New York, surplices, napkins, small linens; Phila., napkins, small linens; St. Louis, small linens; Point Pleasant, N. J., chalices and small linens; Rochester, N. Y., vestments, linens; and from St. Columba's Circle of Boston a big box containing one dozen surplices, seventeen altar cloths, one dozen sheets, one dozen pillow slips, and six Irish linen towels, with more to follow. Busy fingers are still plying the needle, with minds fixed on six missionaries' outfits to be provided for September, 1920.

The mite-boxes too, showed the results of Lenten sacrifices. If those who instruct the ignorant will shine like stars in heaven, our Circles, who are enlightening our Catholic people on the needs of the foreign missions, ought to be very bright constellations in the heavenly firmament for all eternity.

Gather broken and unused jewelry for Maryknoll.

The Circles' Mission Fund for the support of a Maryknoll priest in China—we are no longer wondering from what source will come the foundation stone, for, from Pittsburgh, Pa., the home of mission circles many in number and generous in cooperation, came a few days ago two offerings of one hundred dollars each, from Circle No. 3 and from Circle No. 48. It is again the ready response that never fails.

This Fund will eventually provide continuous support for one of our missionaries in China. It will be another and enduring link that will bind the Mission Circles to Maryknoll.

The aim of the Maryknoll Mission Circles is to focus particularly on some special need. It is the personal note, the identity of interests, that makes for success. A little stronger effort, therefore, a little extra sacrifice, will bring a blessing on the work of the Circles and on each individual member.

Inform your friends of the spiritual benefits accruing from association with the labors of the missionaries in heathen and pagan lands. Many will realize that it is a privilege to identify themselves, by contributing even in a small way, with this sublime work.

From far and wide, love for Maryknoll's cause is revealed in such extracts as these:

Kindly advise me of the nature and scope of the work of the Maryknoll Circles. I shall greatly appreciate any information or details that you may send me.

—Baltimore, Md.

I would like to know about the proposed *Maryknoll Centre Circle*. I cannot join any of the mission circles, as my home is up in the mountains, far from any place where these circles exist. I should be glad to help in any way that I can.

—Frostburg, Md.

I am writing to ask information on the Maryknoll Centre Circle. We have a mission circle—about twenty members (not "Maryknollers"), who meet at our house to make altar linens for the foreign missions. I personally would like to do something for Maryknoll, in which I have always had a great interest.

—Summit, N. J.

To the many inquirers, we suggest the following possibilities for Circle activity:

Sewing. The Maryknolls here and abroad are especially grateful for cooperation in the making of altar and household linens. Further information will be gladly sent on request.

Clerical work. For those Circlers who do not wish to sew, there is much light clerical work that will be of value to Maryknoll. Materials will be forwarded on request.

Subscriptions and Renewals. Some Circlers make it a rule to bring the name of one new FIELD AFAR subscriber to every Circle meeting. Many strive to interest an ever-increasing number of friends in both THE FIELD AFAR and *The Maryknoll Junior*. While some apply to Maryknoll for lists of lapsed subscriptions in their locality and then devote certain evenings every week or month to seeking renewals of those subscriptions. The latter has proven a particularly successful and helpful means of co-operation.

Fund building. Many Circles are glad to devote themselves to the upbuilding of special funds. Some are supporting a catechist in the Maryknoll Mission; others are working to complete some favorite bourse, for Maryknoll or the Maryknoll Preparatory College, The Vénard; and at least one has undertaken to raise the necessary thousand dollars to build a chapel at a Maryknoll Mission station. Or lesser offerings are devoted to the sanctuary oil, wine, or candle funds, or the Maryknoll bread fund.

Gathering the fragments. "The crumbs that fall" often bring in returns that are not to be despised. Broken or discarded bits of jewelry are welcome additions to our junk pile, and tinfoil gathered and sold to a dealer is the source of small remittances that help to swell our daily receipts—and further this work for souls.

Address all inquiries to
The Circle Director, Field Afar Office
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Here is the renewal for the "*Junior*." That boy is doing fine and is worth twice the money already.

The only time I can't control the children is when I take "*Junior*" to school. But I am glad they have such an interest in the "*Junior*," for it will develop the mission spirit in them.

All success to *The Maryknoll Junior!*

And we are pleased to get this word of appreciation from *The Missionary* (Washington, D. C.), and to be conscious that the *Junior's* message is making itself felt:

If vocations are to develop in the youth of the land, the seeds must be planted among the children..... If the *Junior* continues to have the same charm for children that THE FIELD AFAR has for grown folks, there will be no fear for its success—the children will cry for it! Grown-up folks ought to subscribe for it and see that the children get it. We wish *The Maryknoll Junior* great success, as we wish everything connected with Maryknoll to prosper abundantly.

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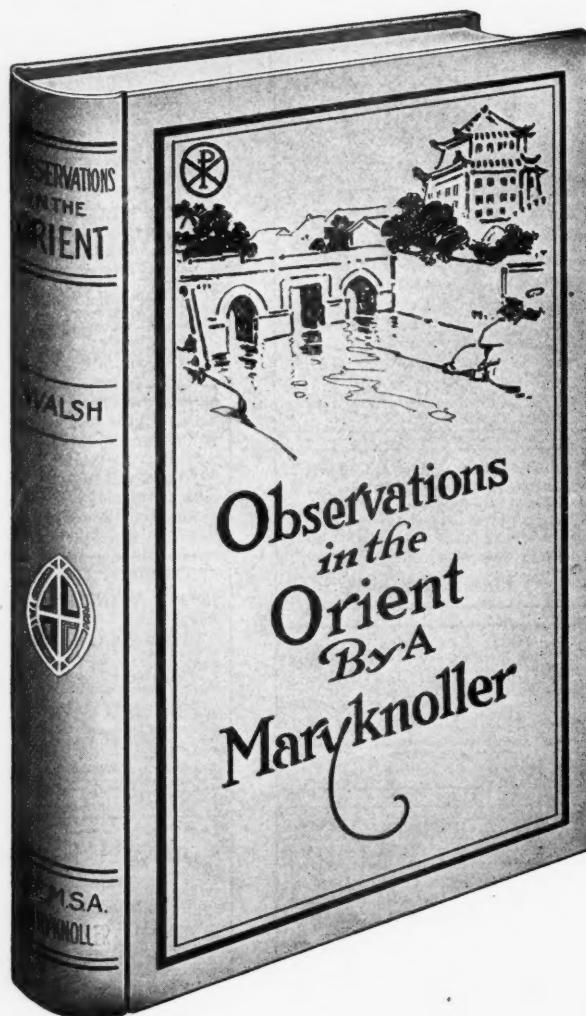
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